The Bombay Guardian.

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WEEKLY REVIEW.

—We are glad to see that the Italians have anticipated the French in the occupation of Venetia. Cialdini occupies Padua and Vicenza. It is to be hoped that French troops will not land in Venice before the Austrians abandon it. Rome is in consternation, we are told, at the unlooked for issue. All the saints of heaven had been adjured by the Pope and his party, to fight for Austria. The interests of Rome were understood to be bound up with those of Austria, and the last hope of the temporal kingdom of the papacy hung upon the issue of this conflict. The defeat of the two-headed eagle is a most terrible defeat for the Pope. It remains to be seen whether any thing can be done to save him from his people. The alliance between Prussia and Italy prohibits either party to conclude peace without consent of the other. This is important for Italy.

—The Jamaica Committee have elected Mr. John Stuart Mill their Chairman in the place of Mr. Buxton. Mrs. Gordon, though declining to prosecute Ex-Governor Eyre, has presented through Mr. Mill a petition to the House of Commons praying 'that the memory of her late husband, who has illegally suffered the death of a traitor and a felon, may be vindicated, and his sentence and execution declared to have been illegal.'

—Some eight or ten lacs have been spent in the effort to relieve the sufferers in the famine districts; but the magnitude of the calamity only now begins to be seen; and if we may judge from the accounts that have been telegraphed to the *Times of India*, multitudes are perishing for lack of food. Bombay is entreated to help. So much has been said about the insolvency of Bombay, that it seems idle to hope that even these heart-rending accounts will awaken a spirit of liberality. Compared with the condition of the poor creatures that are starving, this city is, notwithstanding its financial ruin, a city of princes. How thronged the streets are with handsome equipages; (we saw a carriage the other day ticketed Rs. 3,000, and it soon went off;) how many have two, three and more horses in their stables? how many have their eight, ten or fifteen servants? how many are giving *burra khanas* every week or two? how many are spending a thousand a year? We suppose if the wine-bill of Bombay were taxed 25 per cent. for the next three months it would yield enough to keep many of the sufferers in Bengal, Orissa and Ganjam, alive until the new rice-crop is gathered. Speaking of Ganjam reminds us of the highly commendable course of Lord Napier who is travelling about the district, and personally doing what he can to relieve the suffering.

—Much regret is expressed at the death of the Rajah of Kolapoor, whose conduct in so many respects has been in honourable and conspicuous contrast with that of other Native princes. It was a happy thing for him that during the last years of his minority, he was under the guardianship and tutelage of the paramount power. We hope that the youth whom he adopted just before his death, may not be placed under a Native regency, but that the affairs of the state may be administered, as before, by the British.

—A telegram from New York has been received in India in forty hours. In India; yes, but not in Bombay. At Kurrachee it was transferred to the postal department and took seven days to reach us. A great storm at Kurrachee has cut that place off, telegraphically, from the rest of India. Great injury has been done to the line of railway between this and Surat, by the floods. Nearly thirty miles of the rail have been very greatly damaged, if not destroyed. For a considerable distance the country traversed by this line is little better than a bog, which might have been avoided by selecting a more interior route.

There are 95 Protestant missionaries in China connected with 26 Societies; 44 of them are connected with 9 American Societies. 130 stations and out-stations are occupied. There are 55 churches with 2,611 communicants; 12 ordained Native preachers and 170 catechists; 95 schools with 1,589 pupils; and 10 hospitals and dispensaries. There have been 30 conversions at Shanghai in connection with hospitals.

At Yokohama and at Nagasaki there are missionaries connected with three or four Protestant Societies. They have been there since 1859. Until 1863 they were a good deal restricted in their work by the jealousy of the Japanese Government. But this has to a great extent disappeared, and they are not merely allowed ample liberty to preach and to teach, but, what is truly noteworthy, the Government are establishing schools and placing them under their care. Christian school-books are used in these Government schools, and the Bible itself is taught by the missionaries. Many of the pupils have purchased copies of the English Scriptures. Some of the wives of missionaries have interesting classes of Japanese boys under their instruction. A medical missionary has a dispensary thronged with patients daily. The four Gospels have been translated into Japanese and are probably in the press at this time. A Japanese English dictionary of 40,000 words has been got ready. One of the first teachers employed by the missionaries died lately; his hope was in Christ and he was baptized. Nevertheless the old edicts condemning to death those who embraced Christianity, have not, it is thought, been revoked; and it is a question if the lives of converts would be safe. Mr. S. R. Brown, an American Missionary at Yokohama, invites Christians throughout the world to pray that the door may be more widely opened in Japan. There is a population of 32,000,000. He says the Buddhist creed and priesthood are held in contempt.

In view of the great distress in Orissa and many parts of Bengal, Christians in that part of India have been called upon to unite in prayer for the removal of this calamity, and for the deprecation of the divine displeasure by confession of sin and humiliation. They have been requested to set apart each Lord's day from Sunday, July 15th, to Sunday, August 12th, for private meditation and prayer regarding these judgments, and especially to observe the day last named as a day of solemn fast or devout humiliation before the Lord. As we have but now received this appeal, we can only remind our readers that to-morrow is the 12th of August. We subjoin the list of subjects for meditation and prayer. At the time when the circular was issued the extent of the calamity was very inadequately apprehended. Every day brings us more terrible accounts of the famine. Three months are yet to elapse before the next rice crop will be available, and unhappily it appears that the people are in many places too weak and terror-stricken to carry on field labor. The prospects are appalling.

Subjects for Meditation and Prayer.

Confession of sin, and humiliation.—Daniel ix. 3, 19; Hosea v. 15; xiv.; 1 John i. 8, 10.

The judgments of God abroad, and signs of the times.—Amos iv. 6, 13; 2 Tim. iii. 1, 5; 2 Peter iii. 3, 4; 1 John ii. 18; Jude 18; Daniel xii. 44.

The coming of our Lord Jesus Christ.—Matthew xxiv. 27, 50; Mark xiii.; Luke xii. 35, 56; xxi. 5, 37; Acts i. 11; 1 Thess. iv. 16; 2 Thess. ii. 1, 3; Rev. xix. 6, 9; xx. 4, 6; xxii. 7.

Prayer that the Lord "in wrath may remember mercy."—Hosea vi. 1. 3; Micah vii. 18, 19.

That those reduced to want may find support and comfort, and a treasure in heaven.—Psalm ix. 18; lxxii. 12, 13; Matt. v. 3; vi. 31, 34; Luke xii. 29, 34; 2 Cor. i. 3, 4.

That the hearts of those whose property has been spared may be opened to give liberally to those in want.—Deut. viii. 18; Isaiah xxxii. 8; Haggai ii. 8; Luke vi. 38; 2 Cor. ix. 6, 7.

That the Holy Spirit may be poured out abundantly on the unconverted, bringing multitudes to the knowledge of the truth, and on the converted, stirring them up to closer communion with God, to large desires, and vigorous labours for the spread of the Gospel.—Joel ii. 28, 32; Zech. iv. 6; John xiv. 26; xv. 26.

That those who are on the Lord's side may be bound together in love to him, may be taught to recognize the true signs of his coming, and to live daily looking for that blessed hope and the glorious appearing of the Great God and our Saviour, Jesus Christ.—Titus ii. 13; Daniel ix. 2; xii. 10; 1 John iii. 14, 17.

A gentlemen long connected with vernacular education in India, seized the opportunity of a visit home the other day, to take a run over to America. We have received a letter from him giving some account of this trip, and though it is a private letter we think we may be pardoned for giving some extracts from it.

"Boston, 4 July, 1866. I sailed for Liverpool May 19th. On the evening of the

29th I landed at New York after a pleasant passage. There was a very interesting party at the table at which I sat in the steamer. On my right were a gentleman and lady who had lived several years in Japan; on my left were Americans who had been travelling in Europe. Opposite to me were a young Russian Prince and the son of the Russian minister at Washington; next to them was a Southern lady married to a Greek from the foot of Mt. Olympus.

"I spent about ten days in New York. Mr. Randall, Superintendent of the New York Schools, gave me a letter affording me access to all the City Schools, and allowed me to consult the large collection of school-books belonging to the New York Board of Education. He also furnished me with all the documents I wished. All this was a great help. I was directed to the best schools in New York, and I was able to examine with ease the best school-books. The schools which pleased me most were those in 27th Street and 12th Street. The former contained 2,300 pupils. I never saw a school in which better discipline was maintained. The employment of lady teachers gives a neatness to the schools in many cases such as we rarely see in England.

"There was a public holiday in New York on account of General Scott's funeral at West Point. As the schools were closed I went up the river to see the sight. The scenery about West Point greatly pleased me. With the exception of the absence of ruined castles it seemed equal to that of the Rhine. It was an unexpected pleasure to me to get a sight of Generals Grant and Meade with the other brave men who had taken part in the war of the great rebellion. The West Point cadets are a fine body of men.

"On another day I went up to Poughkeepsie to see the Female College. The building is on a magnificent scale. I suppose there is no Female College equal to it in the 'wide, wide world.' A Miss Lyman, sister of the missionary who was eaten by cannibals in Borneo, has charge of the young ladies.

"I had an introduction to Gorham Abbott, and another to Jacob Abbott (author of *The Corner Stone*, *Young Christian* and many other works,) with whom I had some conversation about a Christian literature for India.

"From New York I went to Washington as it would not do to leave the States, without seeing the capital. With the public buildings I was greatly delighted. They were worthy of a great nation.

"Next I visited Philadelphia. The schools did not please me on the whole so much as those in New York, although some of them very well conducted.

"From Philadelphia I went to Princeton. I wished to see old Dr. Hodge to consult him about the training of native ministers in India. At New York I saw Dr. Smith of Union Seminary on the same subject. Subsequently I went to Andover to have some conversation with Professor Park. In Europe, if life be granted, I purpose getting the ideas of some good biblical scholars, and I hope hereafter to note the principal recommendations on these matters. The main object is to guide in the publication of vernacular text books."

Many of our readers remember the Rev. Mr. Hume, so long a missionary in Bombay. The writer makes mention of his widow, in whose house at New Haven, he found "a colony of young Indians," children of Indian missionaries, pursuing their studies in that city. Her eldest son is at Yale College. He speaks of her as a 'Mother in Israel,' doing a good work. At Amherst he saw Mrs. Ballantine who 'though she feels deeply her loss has in some measure recovered her spirits.' He was delighted with Amherst. He visited the Young Ladies' Institute at South Hadley.

"From South Hadley I crossed over to Northampton where I saw the church of Jonathan Edwards and the grave of David Brainerd. After spending a day at Westfield to see the Normal school, I proceeded to Niagara. I need not dwell upon 'the thunder of waters.' Suffice it, that all my expectations were realized. The only sight I have ever seen comparable with it for grandeur, was my first view of the Himalaya Mountains near the spot where the Ganges issues from them.

"Taking steamer at Lewiston I crossed Lake Ontario to Toronto; thence by rail to Kingston, and by steamer down the rapids of the St. Lawrence to Montreal."

Our correspondent visited the schools of Boston, and reached England again on the 14th July, having been absent less than two months.

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SATURDAY, AUGUST 11, 1866.

SERMONS TO SOLDIERS.

The Rev. G. A. F. Watson's "Four Sermons to Soldiers, on the Duty of being Religious Men" are dedicated to the officers and soldiers of H. M.'s 64th and 56th Regiments. In the first is set forth the soldier's duty to be a religious man; in the second, his duty to express that religion in public worship; in the third, his duty to exercise it in every-day life; the fourth is on the knowledge of God. An earnest spirit breathes in these sermons; they manifest a strong desire to benefit the class for whom they were prepared; the difficulties that clog the steps of the soldier who would lead a religious life, are fairly realized and stated; the language in which they are clothed is not above the intelligence of the common run of soldiers. We should hope that ministrations such as these would not be without fruit.

The centurion whose servant was healed by Christ is the subject of the first of these discourses. This Roman captain, who appears to have been a proselyte of Judaism, is held up as an example of a religious soldier. The preacher finds in his character love to man, love to God, humility and faith. His regard for his servant is contrasted with the treatment that servants too often receive in this country. This description is followed by a discussion as to how far the soldier's profession stands in the way of his being a religious man; and there is then an enquiry as to the effect of religion in hindering a religious man from being a good soldier. The author speaks with unnecessary vehemence of those who think it wrong to hold a commission in the army, and think all war unlawful. 'Such perversions of religion as these make *all religion* odious and contemptible to some men and lead them to discourage it.' We agree with the preacher that religion only fits a man the better to perform all the duties of any station he is rightly called to fulfil. We are not so confident as he is as to what an army of religious men would accomplish in the field: He says: "You would see what an army of religious men could do against an army of infidels, drunkards and fornicators, ten times their number. They would sweep them from off the face of God's earth, as easily and as swiftly as the mower brings down his hundreds of stalks with one sweep of his scythe." An army commissioned of God, might expect to be triumphant; Gideon and his three hundred put many thousands to flight; but we doubt whether the mere fact than an army was composed of religious men would give it the victory. Religion would not cause them to take any particular satisfaction in sweeping drunkards or fornicators from the face of God's earth, for they know by their own experience that the word of God, the sword of the Spirit, is able to slay the enmity of these wicked men and make new creatures of them. They would doubtless be true to their colors, and do heartily whatever they did. They would make the barracks a very different place from what they are; they would refrain from disorder on the march; property would be safer than it is; they would not be dependent on the canteen for a momentary cheerfulness; their conversation would not be ribald or profane; they would endure hardness without murmuring; their discipline would be admirable. But we cannot believe that they would find pleasure in slaughter; they would greatly deplore the necessity of conflict. And surely, just in the degree that religious motives shall come to influence the soldier, will martial glory be less thought of.

After all, can you do better than to tell the soldier that he needs to be a religious man because until he is so the wrath of God abideth on him, and he is in danger of losing his soul? In many parts of these discourses the matter is argued on inadequate grounds. Religion is a becoming thing; an honorable, a manly thing; an advantageous thing; a right thing. True; but it is first and foremost an absolutely necessary thing. When a man has once turned to God, you can appeal to sentiments that had no place in him before. But it is almost a mockery to tell men that they are dead in sins, and then appeal to their sense of propriety, to lead a religious life. Except a man be born again, he cannot see the kingdom of God. Except ye repent, ye shall all likewise perish. If any man have not the Spirit of Christ he is none of his. Turn ye, turn ye why will ye die? We do not say that this higher ground is lost sight of. The last discourse is on the words, This is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent; and the first sentence is, 'Then, brethren, to be without the knowledge of God is eternal death; death of the body and of the soul, in this world and in the world to come.' This is most explicit. Afterwards we read: "Then, what a blessed prayer was that of the Lord Jesus, in the text, uttered just before his crucifixion, for His disciples, for His church in all ages, and for us, That they might know thee, the only true God, and Jesus Christ whom thou hast sent." But this was not a prayer. It is a declaration. Christ says to the Father: "Thou hast given thy Son power over all flesh that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, &c." His disciples are those to whom he has given eternal life; those that know him not are called the world; 'the world hath not known thee.' Throughout the prayer contained in this 17th chapter of John, a broad and marked distinction between his disciples and the world,

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is observable. He prays for his disciples that they may be kept, may be guarded from the world's influence, may be sanctified, may be united, and may be successful in testifying of him. Is it safe to lose sight of this distinction, and to confound disciples and the world in one category? The preacher says: "Then, brethren, how shall we poor creatures again learn to know God?" And the sermon closes with a prayer "for us all who are here gathered together, that we may know thee, the only true God, and Jesus Christ whom thou hast sent." We can well understand that a minister should wish to avoid language that should even seem to savor of self-complacency or presumption, and we admit that he may often commend the word he preaches by showing that in the matter of unworthiness and of dependence he is one with his hearers. Still, why is he a minister? Can he hold forth the word of life, if he is not a light in the world? Should he use language regarding himself and his fellow Christians that is only suitable to the unconverted? The effect is bad. It leads the unconverted portion of the congregation to suppose that there is no essential, thorough change necessary, and that the difference between them and others is only superficial. Mr. Watson says: "To go to church is to go to that place set apart by us, where the church of Christ, *of which we are all members*, assembles for the public worship of God." The words we have italicized are the key to what we believe to be an error in these otherwise valuable discourses. The greater part of those who are addressed, are, upon the testimony of the discourses themselves, men without God in the world, prayerless, disinclined to religion, coming to church because compelled to come, given to profanity and many forms of vice. Now the Bible has just one word to say to such. Repent and be converted. Flee from the wrath to come. The wages of sin is death. And if there are in the assembly those that have passed from death unto life, it is important that the fact be not disguised. Perhaps there is nothing better calculated to awaken men than the fact made evident to them that God is now gathering out a people for himself, from the world. The great aim of 'the world' in Christian countries in these days is to do away with the distinction between converted and unconverted. People are more or less *serious* now; as though religion were very much a matter of temperament. Any deeper distinction is much disliked; and the minister who shall treat all as occupying much the same ground, needing to offer the same prayers, to hear the same exhortations, will please the world. We have not exclusive reference in these remarks to the sermons we have noticed; for we believe that the thing we deprecate is very prevalent, and is maintained on principle, and that many would be more disposed to charge our view with being erroneous. Our only desire is that men should submit the matter to the adjudication of God's word.

NOTES FROM AN INTERLEAVED BIBLE.—Luke VI. 35. It is faith that is here appealed to; the faith that God's rewards are far more excellent than those of the world. And it is also understood that they who are the children of God have a spirit that seeks conformity with their heavenly Father. God in his providence does good to the evil and the good, postponing till the day of judgment the adjustment of man's moral account. So the Christian, believing in this day of judgment to come, feels it his privilege to do good to the vicious and the unthankful. Of much that he does no fruit appears; just as no fruit appears of much that God does; but the reaping time is hereafter.

36. 'Merciful.' This demands that we should help those that have most need, not those that are foremost in begging. Even as God does not gratify our vain requests.

37. He that judgeth not is wiser than he that judgeth well. All things are yours, for all things are God's; men and their characters are his, and therefore yours; can you have satisfaction when your property is damaged? Can you dwell with complacency on the faults of men?

41. 'Why behold the mote?' Use for others that wonderful power of justification which you exercise for yourself.

42. Censoriousness is hypocrisy.

49. Such a flood cometh with the Son of Man. They only whose lives are subordinated to these principles, shall stand when He appeareth.

VII. 9. Christ came until he was met by faith. God in establishing his kingdom, moves at a certain rate, until faith is found in the earth when the work is soon consummated. We calculate on a long period because we do not calculate on faith. Prudence says, Infinite wisdom and the slow methods are inseparable; but faith says, the progress of God shows the measure of the resistance offered by man's unbelief.

8. We may sometimes argue from our own powers and right dispositions to those of God.

5. This perhaps illustrates the parable of the unjust steward and the unrighteous Mammon.—They appreciated the kindness of the Gentile in building them a synagogue; but not Christ's.

13. 'Compassion.' It was not simply a desire to show forth his power. The last a means for the exhibition of the first. Let this compassion dwell in us, and ample means for its exhibition will be afforded.

14. 'I say unto thee.' I am the Almighty. I speak and it is done. The power to raise the dead is in some sense greater than the power to create.

16. 'A great prophet.' Compare v. 28.

22. These are just the things which the disciples of John had already shown him, 18. Christ gave no direct answer, but intimated that John was to reach a decision or rather get confirmation by rightly considering the life of Christ and comparing it with the prophecies, in other words by faith. The obligation is laid upon us to think and believe our way to the truth.—Doubts concerning Jesus are best brought to Jesus. Even Unitarians admit that he is the true Witness.—What should *another* do beyond these works? Make all his enemies his footstool? But that is for the ascended Messiah. On his throne reached through suffering he takes unto him his great power.

PAUL'S ARGUMENT

IN THE EPISTLE TO THE ROMANS.—No. 5.

"*How shall we that are dead to sin, live any longer therein?*" VI. 2.

To the doctrine of justification by faith in Christ, the objection arises that they who believe themselves to be absolved from sin through the righteousness of another, will give themselves no trouble to keep from sinning. Believing that a pardon is secured to them they will naturally abandon themselves to the sway of their evil impulses. We cannot suppose that God will save men in a way that shall tend to remove the restraints from sin; on the contrary, we may suppose that he will save them in a way to give new vigor to these restraints, in a way that shall diminish the power of sin.

The answer to this is to be found in the nature of that faith by which we are saved, and in the facts relating to him by faith in whom we are saved. Our faith in Christ is a faith that invites us to Christ and makes us participant of his nature; and it is not merely faith in one that was crucified but in one that rose from the dead and lives for ever, having all power in heaven and earth. Faith in Christ is attended by a great moral revolution in the believer; what was formerly uppermost in his inclinations and thoughts is now lowest; and what was formerly unknown to him now lives and reigns in him.

For consider what takes place in the sinner that comes to Christ. Formerly he either made light of sin and its possible consequences, or he trusted in some vain thing as a means of escaping those consequences. But when light came to him regarding the claims of God, he discovered his sinfulness and his helplessness, and realized that he was exposed to a doom a thousand times more awful than any he had ever seen executed in this world. The Gospel then relieves his terrified spirit by the announcement that God has provided salvation for 'the sinner.' He is drawn to the cross of Christ, and becomes acquainted with the atonement made for his sins. He sees the most glorious being in the universe dying the most ignominious of deaths, at the hands of wicked men, and by the appointment of the Father; he sees the odiousness of sin, the justice, the holiness, and also the marvellous love of God. He believes; he receives the love that is freely offered him for the sake of the crucified and risen Saviour. Now, pardon received in this way, is altogether different in its effects from pardon received in any other way. The true character of sin has been recognized, as a deadly enemy; faith snatches him from the brink of a horrible danger; the heart is filled with a sense of the condescension and love of God; the whole being is thrown at the feet of Christ, to be for ever at his disposal. What saves him is not a faith that appears, procures his justification and then disappears; but a faith that abides with him for ever, subjecting him for ever to the influence of Christ. He is so united to Christ that in a sense he dies with him, and lives again with him; his old life, his life of sin is crucified with Christ; he finds in himself a new life, a new nature, new dispositions, affections, aims, capacities; a new will. 'We are baptized unto his death' (not *into* as the English has it); the profession that we made in baptism, was an open renunciation of our old nature, an open acknowledgment that we were henceforth to live by a life received from Christ.

When a man who has made such a profession finds that sin is still reigning in his mortal body, let him conclude that he has not a true faith in Christ. For it is the characteristic of a genuine faith that it revolutionizes the heart and life; it gets a power from the cross that abides in the heart, subduing sin and developing the new nature.

When Christianity has become in some sense national, so that its leading facts and truths are familiarly known from infancy, there is great danger that the gracious announcements of the Gospel forestal the work of the law in convincing men of sin and of danger, and the abundant discourse about

God's mercy hinder the appreciation of his justice and holiness, so that men believe with a faith that has no such power over them as we have described, with a faith that is not genuine or saving. There is too much reason to fear that just this is the condition of the great majority of the inhabitants of England, America and other so-called Christian countries. That faith which they have, is attended with the pernicious consequences which Paul puts into the mouth of his opponent: 'they continue in sin that grace may abound.' They flatter themselves that that Gospel grace of which they hear to satiety will ensure their salvation though they continue in sin. Against *their* faith the objection lies, and with terrible force. But the true faith which subjects the life to the rule of Christ, is not responsible for this bastard imitation. ' The latter is only another manifestation of the deceitfulness of man's heart of sin, and is the deadliest enemy of Christ's kingdom.

'Sin shall not have dominion over you: for ye are not under the law, but under grace.' The true Gospel grace conveys a divine power to the heart of man; and whereas sin continually got the better of all his resolutions when he was under the law, when he was himself struggling to get morally right, he finds himself now clothed with power to get the better of sin. Once the servant of sin, he has changed masters, and 'obeyed from the heart', yielded obedience not compulsorily but cordially, of choice, to the new Master who has saved him from so horrible a doom. The choice of a new master implies a renunciation of the old; a recognition of the unprofitableness and misery that waited upon all the service rendered to him. 'For the wages of sin is death; but the gift of God is eternal life through Jesus Christ.'

Epitome of News.

SATURDAY,—August 4, 1866.

—A correspondent of the *Times* estimates the value of landed property that will have to be sold on account of creditors, at four crores of rupees! and he adds that this sum is owed five times over among the community.

—The heavy rains have flooded the B B. & C. I. lines in the Northern Concan, and the traffic is interrupted.

—The *Pall Mall Gazette*:—"One who never will rejoin" writes to the *Army and Navy Gazette* to give his reason for adopting that determination and that signature, and cogent reasons they are. He is a private soldier who has served long and well in India and elsewhere and is just married. He has brought his young wife to Chatham, where his regiment is, and is quartered in a room with three other married couples. There is no partition between their beds of any kind. His wife shrinks from dressing and undressing in the presence of three strange men, and they are now living on dry bread in order to save money enough to buy a screen by which some sort of privacy may be obtained at the expense of ventilation. "One who never will rejoin" says that he does not complain on his own account, he complains on account of the women and children of his regiment, who are treated by the military authorities with less consideration than a farmer would treat his swine. It appears to be assumed by them that a soldier's wife has no morals, no feelings, no sense of decency, no respect for herself or affection for her children; and then they appoint Royal Commissions to inquire why good men will not enlist, and why all soldiers, good and bad, seek to leave the service as soon as they can. Her Majesty was much shocked some time since at seeing the scanty accommodation provided for the married soldiers of the Life Guards and Blues at Windsor. What would her feelings be were she to inspect the quarters of "one who will never serve again" at Chatham?

—*Times of India*:—"We are informed that the Directors of the Great Indian Peninsula Railway Company, who have always evinced great interest in the Mission Schools at Egutpoora, where they have a large staff of European and Eurasian employes, have in addition to an amount lately granted towards the completion of the schools, voted a sum of Rs. 60 per mensem towards the salary of the schoolmaster. We hear also that steps are being taken towards the formation of a school at Lanowlee, where there is another large depot belonging to the Company."

—The Parsee Matrimonial Court will be opened on the 11th instant. The Hon. Mr. Newton is judge, and will be assisted by twelve Parsee gentlemen.

—Another ship has gone ashore near Alibaug. And still another; the *St. Hilda*, near Hurnee. The crew of the *Die Vernon* arrived at Bombay yesterday.

—*Englishman*:—"It has come to us from undoubted sources that, early in the year 1865, the house of Stearns and Co. despatched a cargo of Cotton by steamer from Bombay to Suez, with a Mr. Hardy in charge as agent. His efforts, however, were followed with very little success. Mr. William F. Stearns, then went himself. He found in the Minister of Public Works a man of "intelligence and energy who had been well educated in England, a reader of newspapers, well inclined to internal improvements, and unexpectedly ready for the development of his native land." His master, Ismail Pacha, also received Mr. Stearns with courtsey and gave him a welcome. He asked him what he required for his grand experiment of opening across Egypt a new highway for the commerce of the world. The first answer of Mr. Stearns was that a very decided reduction should be made in the charges for common and heavy freights. Question.—Would you thus reduce the revenues of Egypt as coming from this source? Answer,—No, I should increase them. Question.—How? Answer,—Two, three, or four cargoes a month, and ultimately a cargo a day, or more, would pass this way, for the single cargo or less per month, which you now have. Question.—If the freight charges through Egypt, which are now six pounds, be reduced at once to two pounds sterling per English ton, how many cargoes monthly can you promise to send through? Answer.—One cargo a week, and that immediately. Conditionally on the fulfilment of this promise Ismail Pacha had the old freight charge of £6 reduced to £2, and at that low figure, we believe (though we speak under correction) it has remained during the last eight or nine months."

—Describing the *Miantonomoh*, the *Times says*:—"Between decks the visitor is at first bewildered by the quantity of machinery scattered about. There are no less than 17 steam-engines, large and small, on this deck, and all have their apportioned work. Six of these engines drive the blowers which receive the air from the main air shaft (standing between the two funnels on the upper deck, about 9ft. in height), and distribute it along shaftings and up through graftings in all parts of the ship, for at sea the ship is necessarily battened down fore and aft, and the only air that can enter the ship then, except down the main air shaft, is through the perforated tops of the turrets and pilot houses."

—*Bombay Gazette*:—"At a recent meeting of the Inventors' Institute, Trafalgar-square, Mr. E. Kautbach read a paper on a new system of deep-sea telegraphy. The invention consists in the formation of a permanent way or bridge beneath the surface of the ocean—and which may be extended to any distance—for the support and carrying through of the wires, lines, cables, or other contrivances of a like sort, by means of which the electric current is to be transmitted from shore to shore. The said permanent way being formed of a series of vessels of particular construction, stationed—at distances to be determined according to circumstances—throughout the whole of the intended line of communication, sunk to an average depth of 10 to 15 fathoms, and firmly moored to the bed of the sea. These vessels being so contrived that they can, within a few minutes, be brought to the surface, together with their respective burdens whensoever it may be required, for the purpose of shifting, cleansing, repairing, examining or otherwise manipulating the said vessels, or the wires, lines, cables, &c., and this without any effort or machinery."

—*Home News* of July 3rd:—"An English clergyman and his wife left Bombay on May 20th for England. They had taken passages in the mail packet for themselves and their only son, who had turned Mahomedan. He had obtained a sum of money to pay his debts on shore, and to the grief of his parents, when the time arrived for the packet to leave, the son was not on board, and could not be found. His father died on board the packet in the Red Sea, and his mother on June the 19th on board the packet from Alexandria. They each died, it is believed, from a broken heart."

The above relates to the Rev. G. N. L. Mitford, Chaplain on the Bombay Establishment. The Mahomedan son sends a long letter to the *Bombay Gazette*. He says he received an allowance from his parents of Rs. 100 a month. His mother gave him Rs. 200 to pay his debts with, before leaving. He did not come to Bombay because the parting with his father would be such a painful scene. He says his parents were killed by the writer of a letter signed *Veritas* which appeared once in the *Bombay Gazette*, and in which mention was made of the fact that their son was a Mahomedan; that is to say, they died of the chagrin caused by this publication.

—*Bombay Gazette*; Calcutta:—"In spite of the efforts of some charitable natives the pressure became gradually severer; Cuttack and Ganjam began to feel it; the green crops on a few fields were reaped by the famishing cultivators; dacoities, grain robberies, and arson began to be events of frequent occurrence, the jails got crowded; the rotton rice of a wrecked French bark was purchased and secretly sold in the interior by grain dealers, and produced cholera and fever; the population resorted to roots and leaves of noxious plants for sustenance, and the effect of this is thus described:—'If you enter a village stricken with famine you will find the people so reduced, so emaciated, that you will sarcely believe them to be human beings. Their bare-boned shanks, emaciated arms, prominent cheek bones, twisted noses, teeth drawn beyond the lips, empty stomach, bare chest with prominent ribs, the whole frame covered with a thin blackish skin, remind us of the tales of frightful ghosts with which we were so familiar in our days of boyhood.' Fathers and husbands have abandoned their families, mothers have left their children; some of the latter have perished in the gutters, and others are offering themselves, wholesale, as slaves to any one who will feed and clothe them. The pride of caste has fled before the famine, and even the zenana has been obliged to abandon its proud privacy, for ladies who were never seen abroad except on some great festivals are to be seen begging along the roads."

MONDAY,—August 6.

—Telegram from the Secretary to Government:—"His Excellency the Governor in Council announces with much regret, the death of H. H. the Rajah of Kolapoor, K. S. I., at 3 A. M. on the 4th inst."

Times of India, in connection with the above:—"During the mutinies the Rajah behaved with conspicuous fidelity, while his half-brother Chimna Sahib (now a state prisoner at Kurrachee) threw all his influence into the op-

posite scale. The loyal example of the Swajee, and his acknowledged fitness to rule, induced Her Majesty's Government, in 1862, to invest him with the management of his principality. The Rajah's administration since this period has afforded many proofs of being one of the most enlightened among the native princes of Western India. His Excellency Sir Bartle Frere, when lately addressing the Sirdars of the Southern Mahratta Country at Belgaum, took occasion to hold it up as worthy of their emulation in every way. It is principally for the encouragement which the Rajah has given to education that his administration will be most memorable. He not only conversed in English, with intelligence, on most topics, but undertook the education, in his own palace, of the sons of his principal Sirdars. The English school at his capital was never more popular and efficient than it is at present.

"The Rajah adopted a son immediately before his death, a youth in his sixteenth year, and a member of his own family."

—We are glad to see the following official statement:—"At the solcitation of the minor Nawab, and his chief men, the Government of India have consented to assume the management of the State of Bhawulpore during the Nawab's minority. Its affairs will be conducted by a Political Superintendent to be nominated by the Government of the Punjab.

"Partly from the Nawab's minority, partly from other causes, the Government had become paralyzed, and but for this intervention there seemed no prospect but of prolonged anarchy and misrule."

—30 millions of bottles of champagne are annually produced in France; England takes 5 millions; North America 10 millions.

—We have had (at Byculla) 79 inches of rain. 47 inches fell last month. 15½ inches fell on two days, last week, at Colaba.

—A telegram received from Galle states that the ship *St. Hilda* had been abandoned 1,000 miles westward of Ceylon. Captain Wyse and twenty-five of the crew had arrived at Ceylon after being exposed at sea eight days, but another boat containing seventeen of the crew was still missing. She was from Rangoon bound to Bombay. Without a crew she kept on her course, but, as we have stated, missed the harbour of Bombay and went ashore at Hurnee.

—The masts of the *Zenobia* have at last been removed.

—*Bombay Saturday Review*:—"The late terrible executions in Bombay brought to light a strange fact connected with the race of Marwarees. It appears that the rope with which a murderer is hanged is esteemed a priceless charm by them, and the Deputy Marshal, whose perquisite the rope is, always obtains a high price for it from the Marwarees. They pick a portion of it into as many little pieces as possible which are wrapped up, or woven in with silk and worn as an amulet; and a portion of it they reduce to ashes and use as a panacea. An immense sum is thus ultimately paid for a rope. On the occasion of the late executions the Deputy Marshal unhappily had two ropes to dispose of to the Marwarrees, whose diabolical fancy for such relics is truly in keeping with their racial character."

—Rustomjee Ardaseer has failed; liabilities 8 lacs, assets less than one.

—The *Bombay Saturday Review*:—"If we cannot carry the people of Muscat with us in deposing the parricide Sultan, we should withdraw from Muscat altogether; and perhaps the best step to develope the commerce of the Gulf, and the safest and most honourable way out of our false position in Muscat would be the establishment, as proposed by Colonel Pelly, and with the general acceptance of the Indian public, of a free port, like Singapore, at Angam. Muscat is not in the direct line of the Gulf trade, and has become great only as an *entrepôt*. Nothing is grown around it but dates, and nothin is made in the town except the sweetmeat called *hulwah*; and the great and growing commerce of which it is the emporium would at once pass to any port which might be opened under the British flag."

—Same:—"We regret to announce the death of Rao Bahadoor Ramchundra Balkrishna. He died on Thursday night of typhoid fever. He was one of the most consistent and practical of the young reforming party in Bombay. He had educated his children at the Free Church Female School, and the Alexandra Girls' School. He visited England also in company with Mr. Karsandas Moolji, and in every way freed himself from the vile bonds of caste."

TUESDAY,—AUGUST 7.

—The manager of the Calcutta Branch of the Agra and Masterman's Bank announces that a dividend of 7*s.* 6*d.* in the pound will probably be paid very shortly.

—H. E. the Governor has come to Bombay.

—The cargo of the *Die Vernon* is valued at £114,000.

—Pranjeevundas Herjeevundas has failed; liabilities 27 lacs, and recoverable assets 3.

—On Sunday the *Themis*, 801 tons, went ashore near Alibaug. She was lured by the remains of the other wrecks. The crew made their way to Bombay in boats.

—The losses of the Bank of Bombay amount to 81 lacs. 50 lacs are lost from the capital.

—*Overland Mail*, July 10*th*:—There is a prospect of a speedy termination of the war. On the 3rd July the Prussian armies under Prince Frederick Charles and the Crown Prince attacked the Austrians under General Benedek near Koniggratz, and after eight hours' fighting, routed them with great loss. Upwards of 20,000 prisoners were taken. On the 5th July, the *Moniteur* announced that Austria had ceded Venetia to the Emperor of the French, and accepted his mediation for a peace between the belligerents.

The French Emperor has asked the Kings of Prussia and Italy to agree to an armistice, the negotiations for which are still going on.

Marshal Benedek has been relieved of his command. The Austrian army is still in retreat, pursued by the Crown Prince of Prussia.

Public feeling in Italy is strongly opposed to the acceptance of the armistice. General Cialdini's army is said to have crossed the Po. The Garibaldians have been repulsed in an attack on the Austrians at San Antonio on the Tyrol border. Garibaldi was sightly wounded.

The strength of the Liberal party has been considerably diminished in the Prussian elections.

The new ministers have received the seals of office. The principal appointments are the same as previously announced. Sir J. Fergusson is Under-Secretary for India; Mr. Adderley for the Colonies, and the Earl of Longford for War.

Sir E. Bulwer Lytton is to be raised to the peerage by the title of Lord Lytton.

The re-election of Lord Naas at Cockermouth and Mr. Bovill at Guildford is to be seriously opposed.

The Helstone election committee have unseated Mr. Campbell, and seated Mr. Balliol Brett.

The marriage of the Princess Helena to Prince Christian was solemnised at Windsor on July 5th.

—The great battle of Sadowa, fought on the 3rd of July, is one of the most stupendous on record. There is no exaggeration in the language which classes it with Leipsic and Waterloo. The Austrians appear to have been very strongly planted in a position, the natural defences of which gave them a great advantage over their assailants. An immense line of guns was ranged behind earthworks, whilst their infantry were protected by an almost impenetrable jungle or wood. "It is impossible," writes an officer of the Prussian staff, "to imagine a stronger position; thick brushwood and tall trees, the whole forming an impervious mass of stems, branches and foliage. The trees on the skirts of the wood had been hewn down and formed into barricades from behind which the infantry gave us their deadly volleys. Again and again our infantry were repulsed. What our gallant 27th, 31st, and 71st suffered on this occasion will be remembered for every by the survivors. At length the enemy was dislodged and the wood occupied." Of the severity of the fighting, some idea may be gathered from fact stated by one of the war correspondents of the *Times*, with reference to the first of the three regiments indicated above:—"The 27th Prussian Regiment," it is said, "went in nearly 3,000 strong, with 90 officers, and came out on the further side, with only two officers and between 300 and 400 men standing; all the rest were killed or wounded." Against an enemy posted as were the Austrians the needle-gun could have comparatively little effect, until their position was turned and they were driven from their defences. The obstinate gallantry of the Prussians seems to have secured the victory for them. It is calculated that there were nearly half-a-million of soldiers, with 1,500 guns in the field, and that the two armies were pretty equally matched both in men and artillery. The carnage on both sides must have been dreadful.

—Bismarck has suddenly become a hero:—"When news of the earlier Prussian victories became known in Berlin, the populace visited the King. After he had thanked them from the balcony of the Palace, and told them the war was only beginning, and that he hoped they would stand by him to the end, the crowd proceeded to Count Bismarck's hotel, and called upon the Minister with loud cheers to come forward. The Count shortly afterwards appeared at the window, and made a speech, after which the crowd dispersed amidst loud and enthusiastic cheers. It has transpired that when Count Bismarck was leaving the Palace at two in the afternoon he was surrounded by a congratulating mass of people, who attempted to take the horses from his carriage, and draw him in triumph home. It was with the greatest difficulty they were prevented from carrying out their object."

—The eldest son of the Duke D' Aumale died at Sidney in June.

WEDNESDAY,—AUGUST 8.

—The *Bombay Gazette* publishes a table which shows that the falling off in the export of wool and seeds, from Bombay, in eight years, has been prodigious. It would have been well if the mercantile world had been a little less exclusive in their devotion to cotton.

—The *Englishman*:—"We see that up to the middle of the present month Rs. 808,399 had been disbursed for the relief of the fifteen districts to which allotments have been made; Rs. 131,100 in cash remittances, and Rs. 677,299 in purchase of grain."

—The height of water on the tower in the Vehar lake on Saturday last was 57 feet; on the corresponding date last year it was 48 feet eight inches.

—A recent issue of the *Pall Mall Gazette* gives the following description of that now famous weapon, the Prussian needle gun:—"The barrel tapers slightly, externally, at the breech end; and is closed, when required, by means of a hollow bolt, the front of which being coned out internally, to correspond with the conical end of the barrel, forms a sort of breech cap. This bolt can be pushed forwards or drawn back at pleasure; its withdrawal opens the end of the barrel for the reception of the catridge, and when it is pushed forward again the breech is closed. The arrangement for clamping it in the latter position is exactly that of the ordinary door bolt. The bolt, it has been said, is hollow, and through it plays the long needle by which the ignition of the cartridge is effected, and from which the gun derives its name. The striking force and action of the needle depend upon a spiral spring within the bolt, which is released by means of a trigger, the needle shooting for-

ward into a patch of detonating composition in the centre of the cartridge. The ammunition is as rude and defective as the arm. The bullet is a small, rough ninepin of cast lead, considerably lighter than our Enfield bullet. It derives its rotatory motion from a papier-mache 'sabot,' into which its back end fits. In the hinder part of this 'sabot' is placed the detonating composition, and behind this again ; in a thin paper case which encloses the whole, is the powder. The needle thus has to pass through the powder before it strikes the detonating composition."

—H. E. the Governor in Council has appointed a Commission to investigate the causes of the recent shipwrecks and suggest preventive measures. He makes honorable mention of the services of Mr. Elphinstone and Mr. Shuttleworth.

—*Times of India* telegram, Madras, 6th : H. E. Lord Napier, the Governor of Madras, is still in Ganjam. He has made a rapid but beneficial tour through the distressed parts of the districts, visiting all relief houses and establishing dispensaries.

His Excellency has likewise obtained the sanction of the Supreme Government for the commencement of the Chilka Canal, a work which will employ a large number of the poor.

—Same, telegram, Calcutta, 6th : The people from the famine-stricken districts of Bengal are flocking into Calcutta.

Seventeen thousand of the sufferers are receiving private relief ; twelve thousand are houseless ; and still more continue to arrive.

The sickness that prevails among them is dreadful, and the deaths are numerous.

At the distribution of rice at Chittapore on Saturday thirty-two were killed and fifteen injured.

Can Bombay give any help to relieve the distress ?

—*Times of India*:—"From a Calcutta telegram which appears in another column it will be seen that the half has not yet been told of the dreadful nature of the famine in Eastern India, and the probability that pestilence and disorder would follow in its train is now confirmed. The terrible sufferings of our fellow-subjects in Orissa would, at any ordinary time, not only move the public of Bombay with deep compassion, but would evoke prompt and effectual efforts to relieve the misery amidst which thousands are perishing from the most painful of deaths. Unhappily our own imprudences have tied up our hands to a great extent, but we feel sure that there are many of our fellow-citizens who will not allow the misfortunes of others to stand as excuses for doing nothing themselves. If Bombay cannot give so largely or in such splendid sums as on former occasions, a greater number of our citizens may bring their smaller offerings ; and if those who can do so will only give quickly, the charity will be of tenfold value than if it were delayed for two or three weeks longer."

—The *Bombay Builder* :—"It is stated that a proposal has been made to construct a telegraph from Guader on the Mekran coast to Bunder Abbas, and thence to Ispahan, there to join the Indo-Persian telegraph, and serve as an additional line in case of accidents to the present line."

—*Englishman*:—"A subsistence allowance of Rs. 300 per mensem has been granted by Government to Syud Toorkee, brother of the late Imam of Muscat."

—*Builder*:—We are glad to see entered in the Budget the following sanctions for the construction of new Government buildings in Bombay. The amounts mentioned are those proposed to be expended during the next working season, and are obtained, we believe, from money realised by the sale of land on the Esplanade :—

New Post and Telegraph offices.	2	lacs.
New Secretariate offices.....	2	,,
Cathedral Improvements.....	1	,, 60 thousand.
Byculla Police Court...,.....	2½	,,
Fort Police Court.....	1¼	,,
High Court...,.....	2	,,

—*Overland Mail*, July 10 :—"A few days ago twenty-one young soldiers, who took part in the late insurrection, were shot on some vacant ground near the Salamanca Palace, Madrid. There was a preliminary ceremony of military degradation; promenade under the flag ; then a discourse, which lasted two hours. At last the twenty-one victims were ranged in file, about a yard's distance from a low clay wall, with their backs to the soldiers, and then the discharge took place. Nearly all of them fell. At that moment the Hermanos de la Caridad, or Brothers of Charity, rushed forward to save at least a few, but were repulsed by the troops, and the firing recommenced and continued. The firing went on, and more than 200 shots were fired. One man raised himself three times and fell again on his knees, with his arms extended in a direction from which a piercing voice was heard to shriek, in the midst of the massacre, 'Frederico ! Frederico !' The soldiers then approached the corpses, turned some of them over with their feet, and, still perceiving some signs of life here and and there, discharged a last shot point blank. All was then over. The bodies were thrown upon tumbrils, and the regiments filed off, some to an air of *Norma* ; some to one of the *Semiramide*. Further massacres were to take place in a few days. The number of killed and wounded on both sides is said to be near 1,200. Of these near 700 belong to the troops who remained faithful to the Government. In these 700 there are counted 58 officers of all ranks, including five generals : 1,700 prisoners were made during and immediately after the fight, 500 and upwards of whom belong to the insurgent artillery. The whole of the non commissioned officers have been shot ; and unless the Queen exercises her prerogative of mercy not a man will be spared. The result of the insurrection has been to make Marshal O'Donnell dictator of Spain."

"For the first time, the anniversary of American independence was on July 4th celebrated conjointly by the ships of war of England and America, in an English port. All her Majesty's ships at Portsmouth hoisted the American flag at their main royal mast, and at noon all the ships above ten guns fired a national salute of twenty-one guns. The Prince Imperial was present at the celebration in Paris."

—The census of Adelaide is 165,531.

—New Zealand intelligence :—There was a new rush in the end of May, north of the Grey River.

Rewi, Matutæra, the Maori King, and other influential rebel chiefs, refused to see Sir George Grey when he visited Kawhia for that purpose.

Five of the murderers of the Rev. Mr. Volkner have been hanged, 12 sentenced to imprisonment for life, and five others to 14 years' imprisonment.

Patene Puhata, the principal chief of the Ngatipaoa tribe, died at Taupoa, Thames, on the 1st of April last. It was principally through his influence that a portion of that tribe remained loyal to the Crown during the war.

A great native meeting has been held at Hangatiki to consider the present position of affairs. There were 1,000 persons present, including men, women, and children, and of those about 60 were fighting men. Speeches were made by Rewi, Matuæra, and the other principal men. It was agreed that no active measures should be taken at present. Thompson, we believe, did not attend the meeting.

THURSDAY,—AUGUST 9.

—Mr. Shuttleworth writes to the *Times of India* :—"You say that 'Captain Dixon knows from personal observation that it is extremely difficult to induce the Alibaugh fisherman to venture out as far as the Choul Kadoo during tempestuous weather.' I refute this by the following facts. First, that on Tuesday, the 24th ultimo, a crew of fishermen went with me and boarded the *Berwickshire*, 1½ miles beyond the Choul Kadoo rock, when six British seamen (Europeans) refused to go, saying they would not risk their lives ; 2ndly, that on the day in which the *Bombay Gazette* says the new life-boat '"*Prong*" *could not board the* "*Zenobia*" *on account of the tremendous surf running*,' two boats from Alibaugh went on board of her ; and lastly, yesterday, the European crew of the *Die Vernon*, after our boat was smashed in our endeavours to save their lives, deserted the vessel, leaving the captain, carpenter, myself and ten fishermen on board, with the sea making a clean breach over the ship, and refused, when asked by Mr. Elphinston, to come back in their life-boat to take their captain and us off ; seeing this, a crew of native fishermen of Alibaugh jumped into the very same boat and came off and rescued us."

—The Overland Mail of July 18th arrived yesterday morning. Heads of Intelligence :—

The War-office has issued a notice calling for tenders for the conversion of Enfield rifles into breech-loaders. The army is to be supplied with 150,000.

The negotiations for an armistice are still pending in Germany. The Prussians have occupied Prague and Brunn, and are advancing in three columns upon Vienna, where the Austrians are collecting a large army.

The Prussians have completely routed the united Bavarian, Austrian, and Hessian forces on the Maine, and occupied Frankfort, from whence the Diet has withdrawn to Augsburg.

General Cialdini has occupied Rovigo, Padua, and Vicenza, without meeting any resistance. General La Marmora has resigned his command in chief, and taken a division. The volunteers have been defeated in the Tyrol.

Russia is reported to be making military preparations. All soldiers on furlough have been called in.

The Princess Louis of Hesse has given birth to a daughter.

Lord Stanley has been re-elected for King's Lynn ; General Peel for Huntingdon ; Sir John Pakington for Droitwich ; Lord Cranborne and Sir J. Hay for Stamford ; Mr. Bovill, defeating Mr. Long, Liberal, for Guildford ; Mr. Vanderbyl, defeating Mr. Patton, Conservative, for Bridgwater ; Mr. Walpole for Cambridge University ; Lord Naas for Cockermouth ; Mr. Mowbray for Durham city ; Sir H. Cairns for Belfast ; Sir Stafford Northcote for North Devonshire ; Mr. Cave for New Shoreham ; Lord John Manners for Loughborough ; the Hon. G. J. Noel for Rutland ; Mr. Du Cane for North Essex ; Lord Royston for Cambridgeshire ; Admiral Seymour for Antrim county.

A resolution proposing to concede belligerent rights to the Fenians has been rejected by the American House of Representatives.

The Spanish Ministry has resigned, and a new one has been formed under Marshal Narvaez.

A fire has occured at Portland, Maine, destroying property to the value of 10,000,000 dollars.

The King of the Belgians is making a tour of the kingdom, and receiving addresses of loyalty.

Chief Baron Pollock, who is to be created a baronet, has retired in favour of Sir Fitzroy Kelly.

The Birmingham Banking Company has stopped payment. Liabilities estimated at £2,000,000.

The anniversary of the battle of the Poyne has passed off quietly in Ireland.

The Consul-General of Hanover has appealed to the English people for subscriptions in aid of the Hanoverians killed in the late battles.

Mr. J. S. Mill has become chairman of the Jamaica committee, in place of Mr. C Buxton.

Mrs. Gordon has declined to become a party to the prosecution of Mr. Eyre for the execution of her husband.

Hungary is said to be raising recruits to aid Austria.

—*Home News* :—"It would be a strange thing, for which nobody would be very sorry, if concord were restored without the dangerous aid of Louis Napoleon. But that is not very likely. He must be conciliated by some means ; and far-sighted politicians think that the war,

instead of being on the eve of termination, is drifting towards a wider sphere of operations. Russia has hitherto maintained a strict neutrality; but symptoms of uneasiness have lately appeared which indicate coming action; and France and England are about to arm their soldiers with breech-loaders. These incidents may not signify war; but they do not look like peace."

"Looking into the list of the new Administration, we search in vain, throughout the catalogues of offices great and small, for a representative of India. Scotland and Ireland are amply reflected; agriculture and the army, red tape and hereditary genius, are abundantly taken care of; but India, with its mighty populations, its great commerce, and its manifold claims upon Imperial consideration is nowhere."

—The *Times* military correspondent, in concluding his account of the battle of Sadowa, says:—"If anything has been decided by this short campaign, it is that the bayonet cannot hold its old value in ordinary operations.

"One principle more is also, I believe, determined—that cover must be sought wherever practicable. A few spadefuls of earth thrown up in front of a line of men, a few trees cut down. with their branches trimmed and turned towards the enemy, may make a defensive position almost impregnable, if held by anything like an equal force, well armed. There is surely no shame in digging, yet infantry are apt to look upon it almost as a degradation, as if the weapon of peaceful husbandry would soil the hands of a soldier. 'If a man will not work, neither shall he eat,' might now be rendered, 'If a soldier will not dig, neither shall he live.'"

—*C. India Times*:—"We are glad to be able to announce that one of the openings and part of a second of the Wurdah bridge are finished, and that it is very likely the entire bridge will be completed and rails laid up to Boree (18 miles from Nagpore) by the end of August."

—*Overland Mail*:—George W. Gayle, the man who advertised in a Southern paper for a fund of 1,000,000 dollars to procure the assassination of Mr. Lincoln, has been indicted by a grand jury in Alabama, on charges of murder and conspiracy, and held to bail in the sum of 15,000 dollars.

In the financial year ending with March, 1866, sums amounting together to 7,434*l.* were remitted to the Chancellor of the Exchequer by sundry persons for conscience' sake. In the previous year the amount was 7,184*l.*

The cost of a general election is estimated at two millions sterling.

Three or four weeks since, as we mentioned at the time, an "opinion" of Sir Roundell Palmer, Sir Hugh Cairns, and others, founded on a case which had been submitted to them "at the request of several bishops," was published. The learned gentlemen condemned as illegal most of the High Church practices which have recently occasioned so much alarm. The English Church Union forthwith prepared another case, and, in order that the opinion upon it might be a strong one, submitted it to Sir Robert Phillimore, the Queen's Advocate, Sir Fitzroy Kelly, Mr. Bovill, Q.C., Mr. J. D. Coleridge, Q.C., Dr. Deane, Q.C., Mr. G. C. Prideaux, Mr. Hannan, and Mr. John Cutler. The opinion of this long list of legal luminaries has been prepared, and is said to be in direct antagonism to that of those learned brethren who were consulted by "several bishops," affirming the legality of vestments, and most of the peculiar practices for which the High Church party contend.

FRIDAY,—AUGUST 10.

—Sir John Lawrence has, it is said, agreed to recommend to the Secretary of State the construction of a guaranteed railway from Lahore to the Indus at Attock, which is about fifty miles from Peshawur.

—Deaths last week, 290.

—The charge of perjury against Mr. Candass Narrondas has been withdrawn, in consequence of explanation and apologies made by him.

—*Pioneer*:—"The probability of petroleum springs being discovered in the Punjaub is beginning to excite considerable attention. We hear of two applications having been made to Government for a lease, for a term of years, of the lands supposed to contain them."

—The *Lahore Chronicle*:—"The Russians have completely subjugated Bokhara. Like unto Alexander in the camp of Darius, every thing was found by the Russian General—some one hundred lacs of property. The Mohamedans had assayed a 'bulwa' or religious rising, and some forty lacs of all arms were collected, but succumbed to about thirty thousand Russian troops. As at the battle of Bannockburn, pitfalls and traps were dug for the Bokharians, wherein they fell tumultuously, in pursuing the Russians, who affected to retreat. As soon as the confusion was at its height the Russians turned and fell upon the struggling masses, and also a treacherous ten thousand of the Bokharians deserted their own banner and espoused (being prepaid) the Russian side, and completed the rout. The Russians are now busy completing the civil organization of Bokhara, refusing all tenders of alliance and friendship, promising pensions and jagheers, *out of their country*, to the discomfited Bokharians.'"

TELEGRAPHIC NEWS.

London, July 25th.—An armistice of eight days duration has been concluded between the Austrian and Italian armies.

Advices from America state that the breach between President Johnson and Congress was causing dissensions in the Cabinet at Washington.

July 27th.—The Parliamentary Committee appointed to enquire into the state of the communications between England and India has issued its Report, recommending a weekly mail between London and Bombay, a direct line of telegraph via Alexandria, and that the Indian lines should be worked by Companies.

A battle fought at Wurzburg between the Prussians and Bavarians has resulted in the defeat of the latter with heavy losses.

The *Great Eastern* has arrived safely at Trinity Bay, having successfuly laid the new Atlantic Cable.

July 28th.—Government having refused their permission, the members of the reform League have abandoned their intention of holding another meeting in Hyde Park.

All the German States have agreed to an armistice of four weeks.

Austria and Prussia have signed the bases of peace.

New York, August 1st.—Tennessee has been admitted into the Union.

Congress has been adjourned

The Secretary of the Interior has resigned.

BERNARD'S BAMPTON LECTURES.

(Continued from our last.)

THE motto of the sixth lecture is Roman i. 1—7. Mr. Bernard bids us mark every word in these verses, and ask ourselves what meaning we could attach to them, if we came to them immediately after reading the Gospels, without the Acts intervening. Every word would be an enigma. This of itself is sufficient to show how exactly the Epistles are in their place after the Acts of the Apostles. He then shows that the Acts, where it leaves us, has presented the Gospel to us as a system, but (1) only in its *external* aspect—nearly all the discourses to be found in it being addressed to *non* Christians, and (2) only as an *outline* of doctrine. Now the Epistles precisely *carry on* the Spirit's teaching from this manifestly imperfect point. They present the *internal* aspect of the Gospel, and they *fill up* its outline, both as to belief and practice. For this work, as the Lecturer shows, the Epistles are fitted, first, by their *form*. The epistolary form is peculiar to the New Testament, and besides indicates fellowship, and moreover necessarily addresses and adapts itself to the varying circumstances of actual life. Secondly, by their *method*, which is one of reasoning and persuasion rather than authority, of education rather than information, of teaching by exhibiting one's own personal feelings rather than directly inculcating them. Yet they do not lack authority, when that is needed. Thirdly, by their *authorship*, which is chiefly that of St. Paul. Mr. Bernard shows very beautifully here, how that this Apostle's being "born out of due time," was not only *overruled* so as *not to hinder* his authority and usefulness as an Apostle, but was actually *prearranged* as a *principal means* of that usefulness in the special work to which he was called. This special work was, *not to testify to facts* (the work of the eleven) but to show and develope the *doctrines* of Christianity, and for this his work his not having been an eye-witness of the ministry of our Lord was a *positive advantage*. Fourthly, by their relative characters. Here the author shows the advantage of St. Paul's Epistles coming first, as grounding us in the fundamental doctrines of grace, and the appropriateness of these being conformed and supplemented by the Catholic Epistles, whose authors, being eye and ear-witnesses, lead us back by their simple method of teaching and by their very expressions, to the Gospels again, as by a beautiful circle. As regards the value of the particular sequence which obtains among St. Paul's Epistles themselves, and among the Catholic Epistles themselves, I fear I have not time to say anything, but I may say I was surprised to find how truly the author's position might be carried out even here, though of course it is less striking than in the relative sequence of the larger portions of the New Testament. One thing, however, I should like to mention; that whereas I had formely looked upon it almost as a sacred duty to read the Epistles to the Thessalonians first in going through St. Paul's Epistles, as being far the earliest, Mr. Bernard has shown on the country how suitably they stand *last* among the Epistles to Churches, as bringing out into greater prominence than any preceding ones the *eschatological* element in Christianity.

The seventh Lecture goes much more deeply into the doctrine of the Epistles, and shows how fitly it may be represented by the text which stands at the head of the Lecture, viz., "Of Him are ye in Christ Jesus," and how truly it fulfils the promise of Christ, "At that day ye shall know that I am in the Father, and ye in Me, and I in you." The doctrine of the Epistles is a doctrine *of the life in Christ*. In them all things are "in Christ Jesus." This general character the Lecturer then exemplifies in the doctrines, severally, of salvation, of adoption, of worship, of morals, and shows how the rudiments of these doctrines, given in the Gospels, are in the Epistles defined and perfected by their reference to this life in Christ.

The last Lecture, on the Apocalypse, was in many respects the most interesting to me, but this arose probably from the little attention I have hitherto given to the Apocalypse itself. It does not enter into any controversy at all as to the system of interpretation, but it shows, first, the need of such a book to close the canon, otherwise our Lord's promise "He will show you things to come," would have been scarcely at all fulfilled, and the prophetical element, so full in the Old Testament, would have been almost wanting in the New.

Again, the Apocalypse, in another way, returns as it were back to the beginning of the New Testament, for it represents Christ Himself, and none but Him, as the Revealer. The Lecturer shows the wants which the book supposes, and the satisfaction which it provides for them. The Epistles are mostly occupied with the *individual* element in Christianity, but there is required also, at last, a view of the Church as *one* great *whole*. This the Apocalypse pre-eminently provides. Further, in the same Epistles the contrast is brought out between the ideal and the actual character of the Church. This contrast is more and more darkly brought out in the later Epistles, and most full, in that of Jude. Hence we need a history of the then future Church just in this double character, and this is also what the Apo-

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calypse provides. The doctrine of the Apocalypse is thus shown to be a doctrine of *consummation*, (1) in showing the death of Christ as the cause of the corporate salvation of the Church, (2) in giving the history of the consummation, and presenting the earth, as it were, as the battle-field of spiritual powers, (3) in giving prominence to, and being altogether then founded on, the idea of the *Lord's coming*, (4) in foretelling victory, and (5) Judgment, more clearly than the Epistles; lastly (6) in being a doctrine of Restoration, and thus supplying a want and satisfying a longing of human nature which all other systems have dispaired of satisfying.

Finally, Mr. Bernard reviews the whole argument, as an additional proof of the divine authorship of the New Testament.—*B. B. L., Missionary Notes and Queries.*

A VISIT TO MONGOLIA.

Letter from Mrs. Gulick.—The following letter, interesting in itself, will be perused with the more interest because relating to a country and a people not much known to most readers. It was written to friends, in September last, by the wife of Rev. John T. Gulick, of the North China mission, now occupying a new station at Changkia-keu. One allusion will be better understood when it is remembered that the writer was an English lady, married to Mr. Gulick at Canton.

Scenery.—In my last letter I promised to tell you a little about my trip into Mongolia. We started from Chang-kia-keu, Aug. 9. For fifteen or twenty miles we were continually ascending, and sometimes up hills so steep that we were obliged to walk, as two horses could not, without much difficulty, draw us up. The scenery was grand and varied. On one hand the deep ravine, on the other the dizzy mountain heights; the huge stones of some standing out in all kinds of fantastic forms, as if ready to roll down upon us, the more gentle slopes of others covered with scanty vegetation.

About fifteen miles from Chang-kia-keu, on the highest ridge of a mountain range, standing on the great wall, we feasted upon scenery far surpassing in grandeur and beauty anything I had before beheld. On the right and on the left were fertille valleys, interspersed with refreshing streams, and many ranges of low hills, some barren and rugged, some covered with varied cornfields, the cultivators and fields alike ready for the harvest. Beyond, hill above hill, mountain above mountain arose to view, till mountain and sky appeared so to blend that it was difficult to distinguish the one from the other.

We enjoyed this view under two different aspects, the one in the evening, with a bright clear sky and glowing sunset, the other in the early morning, after a heavy rain. The sky where we were was clear and bright, except when a passing cloud, higher than the rest, swept past us like a mist; around and below were clouds of varied hues, from brilliant white to sober grey, rolling along the sides of the mountains and over the hill tops.

Losing the Way.—After we had travelled about thirty miles we came to Mongol habitations. There, Mr. Gulick bought a good horse for about £2, and we sent the cart back, and performed the rest of our journey with our horse and donkey only, and without a guide. I had made large saddle bags, in which we carried our bedding and the few things we needed. On Saturday we took the wrong road, and did not find out our mistake till about sunset, when we came in sight of a Mongol temple and several Mongol tents. We begged a night's lodging of the priests, who treated us very kindly, and did all they could to make us comfortable. We spent the Sabbath there, and on Monday morning one of them conducted us to the right road.

Commerce.—A Storm.—Although the country appeared to us thinly populated, the well-worn roads, in all directions, show that there must be a great deal of traffic. On one day we passed fourteen or fifteen trains of bullock carts, laden with soda and other things, each train having about one hundred or more carts.

On Monday we had much difficulty in keeping or regaining the right road, and should not have succeeded had it not been for the kindness of the Mongols, who could generally understand Chinese and were always ready to show us the way.

[The ride in the afternoon of Monday took them through a very swampy place, after which they encountered a heavy thunder storm, while they were on an elevated plain, not far from the level of the clouds, with the white lightning playing almost horizontally along the hills close by them. The storm, which did not pass over their heads, was followed by a cold, damp, and dark evening, in which they were belated; and when at last they came to an inn, they were refused lodgings, and were obliged to go on still further, to a second inn.]

The People Friendly and Honest.—For the next two days of our journey, we managed to keep the right road, with the help of the friendly Mongols, of whom we frequently inquired the way. Much we enjoyed travelling over those vast pasture lands, often amidst beautiful flowers, reminding me of dear Old England. There were the pretty blue and white campanula. the forget-me-not, wild thyme, mint, the brilliant blue larkspur, dandelion, thistles, buttercups, and many other flowers, scattered with profusion all around. We passed many Mongol huts or tents, and large droves of horses, camels, cattle and sheep, but often travelled many miles without seeing a human being, the country here is so thinly inhabited.

You may be surprised that we dared to venture alone in that way, and were not afraid of robbers. There was no cause for fear amongst the honest Mongols. The very way in which they live, in huts far apart, without the least protection, shows the confidence they have in each other. In a lonely spot we saw three men's heads, in wooden frames on the tops of poles. These, we were afterwards told, belonged to some *Chinamen*, who were beheaded for committing a robbery in that place. Near Tolonnor we saw two more Chinamen's heads, which had been cut off for the same reason.

Tolonnor,—August 17th, we arrived at Lama Mian (Budhist Temple,) or Tolonnor. This is a place of some commercial importance, situated about two degrees north of Peking. The trade is carried on almost exclusively by the Chinese; no Mongols living in the Chinese town. For two or three hours, followed by a large crowd, we were going all over the town, seeking for an inn. At every place we went into that looked like an inn, they assured us either that it was not an inn or that every room was occupied. We at last went to the Mandarin's government office. Three officers were sent with us to one of the inns, where, disregarding the vehement protests of the innkeeper, they allotted to us a vacant room. When the innkeeper found he could not turn us out, he became very polite and tried to make us comfortable. This was the only place where they showed any ill will towards us. It is probable that some traders had been trying to establish themselves there against the will of the Chinese merchants and Mandarins.

Buddhist Temples—Vestments and Forms reminding of Rome.—The large temples from which the place derives its name, are situated on elevated ground, about half a mile from the town. There are two main buildings more than one-fourth of a mile apart, each surrounded by several hundred priests' residences, and smaller temples. These Buddhist temples of Mongolia are like the monasteries of olden time, the chief seats of learning, and preservers of the literature of the country. The priests, like those of the Romish Church, take a vow of celibacy, and there is much also in their mode of worship which reminded me of what I have heard and read of the Romish ceremonies. We went to the principal temple at their worshipping time. There were about fifty men and boys in long yellow surplices, made just after the fashion of clergymen's white ones. These were seated in two long rows, facing each other. The eldest sat nearest to the "altar," above which was an image of a goddess;—not of the Virgin Mary, but I dare say it was as much like her as many of the images of her. On the altar table there were fruits and cakes, and a pot of burning incense. At the head of two long rows of priests and choristers were two large vacant chairs, or thrones, on one of which was a hat and surplice, like those worn by the priests, and before it a table, with millet and other things upon it. I suppose these must have been to feed the soul of the departed priest while in purgatory. Near this chair sat an aged, grey-haired priest, who conducted the ceremonies. He also had a table before him with millet on it, which at intervals he solemnly sprinkled towards the vacant chair. He started a chant in a low bass voice, the others gradually joined in, and soon, from a low deep murmur, their voices rose to a cheerful song, which in its turn gently died away, though in time and tune they kept harmoniously together. The effect was grand. Between the chants, or prayers, were the beating of drums, the ringing of a bell, the blowing of trumpets, and occasionally a long, deep, mellow blast from two large horns, each ten or twelve feet long.

In the midst of one of their prayers, a priest bearing a chalice of holy water, sprinkled a few drops towards each one as he passed. Some reverently held out one hand to catch a drop, and then put it to their lips. At a given signal they all put down their musical instruments, and arose and put on their hats. Thus clad in hat and surplice, they presented an imposing scene. Their hats are made of yellow velvet, with a feathery-like row of wool at the top. There was one thing which struck me,—the apparent heartlessness with which they went through the whole service. And no wonder. All their chants and prayers are in an unknown tongue, the Latin of the Buddhists, probably Sanscrit.—*Missionary Herald, May*, 1866.

DOMESTIC OCCURRENCES.

BIRTH.

ELLIS.—At Barisal, Backerging, July 17th, the wife of the Rev. R. J. Ellis, of a daughter.

MARRIAGE.

ELLISON—SWAN—July 15th, at St. Mark's Church, Kensington, London, E. Ellison, of the firm of Swan, Musgrave and Ellison, Contractors, Bombay, to Sarah Margaret, eldest daughter of Edgar Swan, Esq., Clapham, late contractor of the Sind Railway Company.

DEATH.

TAYLOR—August 8th, at Grant Buildings, Colaba, of liver complaint, W. H. Taylor, Esq., aged 26 years.

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